of consciousness ignorant of his future and ignorant of his past except for that small part of it which at any moment he may recall to him by memory. He does not, however, live in the past; what he recalls is not the past itself, but only the ghost of it, a conceptual shadow of a reality which is now to him dead, non-existent, no longer in being. But all this is an action of the superficial ignorance. The true consciousness within is not unaware of its past; it holds it there, not necessarily in memory but in being, still active, living, ready with its fruits, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial conscious being,—that is indeed •the true rationale of what is called Karma. It is or can be aware too of the future, for there is somewhere in the inner being a field of cognition open to future knowledge, a prospective as well as a retrospective Time-sense, Time-vision, Time-perception; something in it lives indivisibly in the three times and contains all their apparent divisions, holds the future ready for manifestation within it.

Here, then, in this habit of living in the present^ we have a second absorption, a second exclusive

concentration which complicates and farther limits
the being, but simplifies the apparent course of the
action by relating it not to the whole infinite course
of Time, but to a definite succession of moments.

Therefore in his superficial consciousness man
is to himself dynamically, practically, the man of
the moment, not the man of the past who once was.